Registered No. **120** of 1874.

The Bombay Guardian.

VOL. XIX.—New Series.—No. 49. SATURDAY, JANUARY 31, 1874. [Rs. 8 per annum; with Indian Postage Rs. 9-10; to England Rs. 12-5-4.]

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—Wherever the English language is spoken, in fact throughout the whole world, the death of Dr. Livingstone in the heart of Africa, seven months ago, only ascertained this week, will create a profound impression. We never shared the feeling of confidence that many entertained as to his safe return from his explorations; and the marvel is that he was able to live so long in countries so little suited to English constitutions; to say nothing of the difficulties created by the jealousy of the Natives. These difficulties however were what chiefly contributed to invest his explorations with the extraordinary interest with which the public regarded them. He was a man of heroic mould. Time is needed to know how much value to attach to his recent labours and sufferings in respect to science, commerce and civilization. He has been the means of accomplishing a great revolution in the matter of the West African slave-trade.

—There is to be a new Parliament and the English people will have an opportunity of showing whether they still believe in Mr. Gladstone or not. The recent elections have been generally in favour of the Conservatives. Since Mr. Gladstone expressed himself so decidedly against Disestablishment in Great Britain, we think he has lost influence.

—The Rev. Dr. Harris, one of the Bishops of the Methodist Episcopal Church of America, is at present in Bombay on a visitation tour that requires him to make the entire circuit of the globe. Three other ministers of the same church accompany him, though not officially. As we have already mentioned, the Bishop has visited the missions of his church in Japan and China and Northern India before coming to Bombay. At the Conference at Lucknow at which he presided, the Bombay and Bengal Mission under the superintendence of William Taylor was recognized. It is an interesting fact that the itinerant force connected with this Mission numbers ten, while the local preachers exceed that number; a fact calling for much thankfulness to God, when we remember that the whole has sprung into existence within two years.

—It is stated that the Archbishops of Canterbury and York have both sanctioned 'after-meetings' in churches, and that what would have formerly been considered a strange spectacle, clergymen and earnest helpers going from pew to pew and speaking to men individually about their souls, is ceasing to be extraordinary. "What was novel and exceptional even twelve months ago, is now recognized and adopted by all who have been in any contact with the wide and wonderful blessings sent," says a writer in the *Christian*.

—Diogenes, in a letter to a contemporary, says:

Driven from my tub last night by the cold, I went into the Cathedral, attracted by the view of punkahs frantically pulled, and hoping once more to feel warm; but I soon came to the conclusion that there were other reasons for pulling them than the temperature—probably the Church authorities don't like paying coolies that don't work.

In the Cathedral the worshipper is met by the commandment, graven in a table of stone, "Six days shalt thou labour and do all thy work; the seventh is the Sabbath of the Lord thy God; in it neither thou nor thy man-servant shall do any work." Works of necessity are excepted, but punkah-pulling in Bombay, if ever a necessity, is so only at one season, certainly not now. They who sit under these punkahs on Sundays are unpunkahed during the other six days. A nice Ritualistic veil might be put over the handsomely chiselled fourth commandment, till the hot season returns.

—The number of books printed in the Bombay Presidency during the third quarter of last year was less than 100, which, says *Native Opinion*, is less than the weekly production of London; and about 40 were reprints. Our contemporary regrets the decline that is taking place. The fact is that the educated Natives read little beside English, and get their supply of books from England.

—Bishop Reinkens, at the late Old Catholic Congress in Constance, said: "For the Old Catholics who have committed themselves to my episcopal guidance there exists no prohibition of the reading of the Bible."

—The *Deccan Herald*, referring to the case of Bishop Cummins of Kentucky, who lately left the Protestant Episcopal Church, says that he has formed a new body,

The "Reformed Episcopal Church of America," and on the 14th of December Bishop Cummins consecrated the Rev. Dr. Cheney, of Chicago, a bishop of this body. A series of rules for the government of the new church have been drawn up. It accepts episcopacy "not as of divine right, but as a very ancient and desirable form of church polity;" it takes the Prayer-book recommended by the General Convention of 1785, reserving the right to revise it; and, lastly, it condemns and rejects certain "erroneous and strange doctrines, including the principle of the priesthood as a distinct order apart from the priesthood of all Christian people, the view that the Christian Church has an altar, the doctrine that the presence of Christ in the Eucharist is a presence in the elements, and baptismal regeneration." Admission to "the Reformed Episcopal Church" is offered to "ministers in good standing" in other churches without re-ordination, subject to certain subscriptions.

Already a considerable number of clergymen and laymen have given in their adhesion to this new movement, and we should not be surprised if the greater part of the Evangelical portion of the P. E. Church should join this new organization, which corresponds to the Free Church of England, a body that is daily growing in importance.

—We have much pleasure in acknowledging receipt of the January number of *The Indian Evangelical Review*, with a rich table of contents. It contains articles on the following subjects: The Indian Church of the Future; the use of Sacrificial terms in Indian Languages; Personal Holiness (Rev. G. M. Thoburn); Hints on Itinerancy (Rev. J. L. Phillips); the Afghans; Buddhist Prayers, (Rev. F. Mason, D.D.); the Ram Sneh Religion (Rev. W. Shoolbred); Ritualism and Missions (Rev. A. C. Bell). We must reserve for the present a more detailed notice.

—The following extract from a private letter dated Edinburgh, Dec. 30th, will be read with interest:

I have just come on a visit. I had been hearing much of what the Lord has been doing, but could never have realized it without actually witnessing it. Jesus of Nazareth is passing through Edinburgh, and great multitudes are touching the hem of his garment and being healed, What do you think of the Assembly Hall filled to the door, lobbies crowded with people standing, every day at 12 o'clock? On Sabbath night it was crammed with women only, and at the same hour the Assembly Hall of the Estab. Church was crowded, and the Corn Exchange with 5000 men only, all standing. In Leith churches were similarly filled. The presence of the Holy Spirit is manifested in the brotherly love and spirit of earnest believing prayer that prevails; true *union* has taken place; believers are now called Christians, not Free Church, United Presbyterians, Episcopalians, Established Church, or anything else. The instruments God has been using are the Americans Messrs. Moody and Sankey. I do not suppose anybody has asked what denomination they belong to. Mr. Moody preaches the Gospel and Mr. Sankey sings it; God is using both ways of teaching it. There is no excitement apparent; the work is manifested by deep solemnity. Many remain to be spoken to, and many are finding the Saviour before they leave the meeting. One remarkable feature is that the blessing is extending to all parts of the country. Prayer-meetings are organized in many towns to ask that the Lord may do the same for them, and there is a spirit of expectation that this is but the harbinger of far greater blessings. Young men, medical students and others, are being awakened, and if you can imagine Edinburgh stiffness broken down you would believe it was so when you see white-haired ministers and laymen standing up to tell how graciously the Lord has visited their souls in quickening them, and sometimes to give thanks for their children having been brought to the Saviour. Educated people, old men and women, middle-aged, and little boys and girls are brought to the feet of Christ—in fact we are "as men that dreamed."

"If we have not got a cross, we may conclude that we have not got Christ, for it is the first of his gifts." We occasionally meet with observations like this. They sometimes do harm. Christians who are rejoicing in the Lord, begin to think that sorrow is a better proof of our being Christ's than joy is. It is not so. There is the positive command, Rejoice in the Lord alway. Now what is a cross, in the common acceptation of the word? It is something hard to bear. But our Lord says: My yoke is easy and my burden is light. He says indeed: Except a man take up his cross daily and follow me he cannot be my disciple. But this simply means that the fol-

lower of Jesus must be consecrated to him, body, soul and spirit, and be willing all the time to die for him even the most ignominious death. He chooses ignominy with Christ rather than honour in the world. But thus consecrated, and even actually called to suffer persecution, it is his privilege so to rejoice in Christ and his sustaining grace that the cross will be to him a very light burden. All depends upon the acquiescence at heart. One man in whom self is not crucified will feel heavily burdened by what to another will weigh scarce a feather. Let him that rejoiceth just see to it that he is willing to follow the Lamb whithersoever he leadeth, and he need not trouble himself about his want of a cross.

The Bombay Guardian.

SATURDAY, JANUARY 31, 1874.

THE LORD'S WORK IN EDINBURGH.

Many remarkable changes and momentous events are taking place at this time in different parts of the world, but among them all none is so well worthy of attention as the great Revival in Edinburgh. We shall yet speak of it as the great Revival in the United Kingdom, for it was in existence before it reached Edinburgh, and promises now to penetrate all parts of the land; but we confine ourselves for the present to the work in Edinburgh. The letter to which we referred last week, signed by about forty ministers and leading men of that city, of all denominations, is a sufficient indication of the universality of the movement. As they themselves say, all denominational distinctions are merged. In the presence of the great power of God they forget that they are not in all things brethren; brotherhood in Christ is found to be a superlative and unapproachable fact, the fact of all facts, and it seems like an impertinence to be insisting upon their points of disagreement. Now this clearly indicates what is the grand condition of Christian union, viz. a greater realization of the presence and power and grace of the great Head of the Church. In the presence of the Master the disciples are ashamed of their jealousies and divisions and hasten to put them away. They are members one of another; so vitally bound together that the interest of the one is the interest of the other; the prosperity of a sister church is necessary to the prosperity of this church, and the prosperity of this necessary to the welfare of that. Anything like denominational rivalry is seen to be horrible. And if the Lord has borne witness to some feature in the mode of working adopted by another church, there is a readiness to recognize this testimony and to adopt the same. In a word, there is life, true life from the presence of the Master, and there is union as a consequence of this life. And when we look into the matter we find that this has been the difficulty with most of our attempts to bring about unions of different denominations, that we have not sought life as a means of union. But even such formal and outward union as we are competent for in our unquickened or half-quickened state, if adopted for the purpose of seeking the spirit of revival, will be accepted and blest of God. The leading ministers of Edinburgh, hearing of what God had wrought in Newcastle and other places in the North of England, established united prayer-meetings to wait upon God as one body. It is at the throne of grace, in prayer for the outpouring of the Spirit upon all the churches, that we are in a position to enter into the mind of the Spirit. But it is necessary that we should not limit the Spirit or endeavour to maintain our barriers, saying, Thus far shalt thou go, in this channel shalt thou flow. The Spirit of God is gloriously willing to come down upon the churches; but he brings with him his own laws and is not willing to be circumscribed by our laws, our prejudices, our conceptions of propriety. If we insist that his manifestations shall be in entire accordance with our hereditary methods and time-honoured organizations, in a word if we care more for our system than for the river of the water of life, well, we shall be left to our normal quietude. And this is the notable thing about the work in Edinburgh that our Scotch brethren of the Free, Established, U. P., Episcopal, Congregational, Baptist and Methodist churches, have suddenly become willing to let the Spirit of God override many of their long-cherished ideas as to organization, worship and methods of dealing with sinners.

Mr. Moody, who is he? Not an ordained minister at all. He has not even had what is called a good education. He is a business man and a self-educated man. He was powerfully converted to God, and from that hour he has been ruled by an earnest desire to compass the salvation of others. To this day, he has not what is called eloquence; he comes not with excellency of speech or of wisdom; but all who hear him, if they know anything of the Spirit, must recognize the demonstration of the Spirit and of power in him. With him is a Mr. Sankey, a man of like stamp, crucified to the world, soul-loving and exercising a wonderful influence by his songs of Zion. In sending such an agency into the heart of a city like Edinburgh, to do such a work, God evidently means to stain the pride of all ecclesiastical greatness and teach the clergy of these venerable churches some lessons that they have been slow to learn. How many admirable ministers have been ministering to the fastidious demands of the good people of Edinburgh; what powers of eloquence, what intellectual stores, what faultless propriety, what well-guarded orthodoxy have combined to give the people assurance that they were lifted up to heaven in privilege; yet when the Spirit of God wanted an agent to inaugurate a great work of revival, he takes none of these gifted men, but a Samaritan, an American Moody, a man possessed with the idea that where the Spirit of the Lord is there is liberty, and uses him to upheave the whole fabric of decorous orthodoxy and let in the light of a new life. The movement is not, thus far, attended by the physical phenomena of the Irish Revival of 1859, but the phenomenon to which we refer is of greater significance.

That they may be one, even as we are one; I in them and thou in me, that they may be made perfect in one (perfected unto one), and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

We see here what the union is that Christ desires, and that is destined to convert the world. It springs out of the vital and realized union of his people to himself, such a union as allows his Spirit to enter, pervade and control them, and implies an abandonment of all those prejudices that tend to limit the Spirit of God. It may seem to our wisdom a very admirable way, to commit the entire ministry of the church to one man, and say to the Spirit of God, This is thy proper channel, and whatever blessings thou hast for this people, send them by this channel; but how do you know that there may not be a Moody in your church, one who if scope were given for the development of the mustard-seed gift that is in him, would exercise a mighty power of God? It may seem to our wisdom a very admirable way, to preach to sinners and dismiss them with the benediction, that they may go into the chill world and lose the impressions made by the truth; but have we had a revelation from heaven to assure us that this is always and everywhere the chosen method of the Spirit? Woe unto us if we put our ecclesiastical conventionalities in the place of the liberty of the Spirit, and refuse a work of grace because it does not come to us in the religious garb to which we are accustomed.

It is not necessary for the writer of this to say that he believes in a pastorate and in ordination.

God hath set some in the church: first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues: One and the self-same Spirit dividing to every man severally as he will.—The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discernment of spirits; to another divers kind of tongues; to another the interpretation of tongues.

The above is from 1 Cor. xii. 7-10 and 28, and the reader will observe that the two lists of spiritual gifts are not the same; there is a difference in the order, and a difference in the specifications. This only the more strikingly shows that the great thing claimed is the authority of the Spirit, and that the liberty of the Spirit is hindered by any laws of ecclesiastical organization which preclude the exercise of such gifts as the Spirit may bestow. Let us again look at the language in which the great promise of the Spirit in Joel, in some respects the Magna Charta of our dispensation, is couched. A part of this promise is constantly on our lips, but may we dismember it? Let us quote it as Peter did on the Day of Pentecost, and when we pray for its fulfilment let us see to it that there is nothing in our church order that hinders that fulfilment:

And it shall come to pass in the last day, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy; and I will show wonders in heaven above and signs in the earth beneath; blood and fire and vapour of smoke; the sun shall be turned into darkness and the moon into blood before that great and notable day of the Lord come; and it shall come to pass that whosoever shall call upon the name of the Lord shall be saved.

It is especially to the ministers of Bombay that we beg to submit these views. They are not our own; they present themselves as the teaching of the great work now going on in Scotland. The Lord calls for union; but for the union that is evolved from life; and the question which we with all humility would press home on the heart of every servant of Christ, is this: Does not the Lord require us to come together, with mu-

Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

tual confidence, with self-abnegation, to offer united prayer with a clear understanding that the Spirit when poured out shall manifest himself in the ways that please him? Can we not trust the Spirit of God?

HINTS FOR NATIVE CHRISTIANS.

A few weeks ago we noticed a pamphlet embodying the principal suggestions submitted to the body of Native preachers in Calcutta from whom emanated the call to prayer addressed to the Native churches throughout India, in September of last year. We proceed to notice some of the remaining suggestions:

The spiritual members of the church should try to kindle the fire of faith and love in the breasts of those who, though not guilty of profligate living, are still destitute of vitality. In order to do this the pastors should hold Bible classes for each sex separately. He and others should hold prayer-meetings in the houses of those persons, and thus try to lead them on to establish family worship for themselves.

Without wishing to be captious, we feel constrained to point out that those who are destitute of vitality, should be addressed as men needing to be converted. There is no preaching or exhortation that has so little effect as the endeavours to induce professed Christians who are not Christians to grow in grace. By exhorting them as though they had in themselves some spiritual life which simply needed to be developed, we deceive them as to their true state, and the concession thus made, impresses them far more than do the arguments for a higher consecration. They need to be shown that they are without vitality, and that their hope is a false one which must be discarded before they can obtain life in Christ. And oh, how important it is that they who address them should be men who are conversant with the Spirit's laws and methods, men who have faith in God's willingness to save at once on condition of an unreserved surrender and simple faith!

Suggestions follow regarding the regular partaking of the Communion as a means of grace; a small select library for every mission church; the obligation on each congregation to support its own pastor as far as possible. With reference to this last obligation, it is the duty of pastors to facilitate its discharge by keeping their own expenses down, and not living above the style in which their flock are living. If the pastor is educated quite out of their sphere, the probability is that his tastes will demand a higher style of maintenance than the little flock can sustain him in. But perhaps the tendency is to make too much account of education as a means of fitting a man for the ministry; whereas the greatest and most essential of all qualifications is spiritual power. "He that winneth souls is wise, but his wisdom is from above."

As a means of keeping up the *missionary* zeal of the church, efforts should be made to support one or more evangelists to preach the gospel to the heathen.

Those of the brethren who have the ability ought to prepare tracts and books or translate works for the good of the church and the spread of the truth.

Not only paid agents, but every member of the church, should feel his responsibility actively to spread the knowledge of the truth by preaching or teaching, or in any other way which lies in his power.

Most important is this last recommendation. Every member of the church should actively endeavour to spread the truth according to his several ability; to be a light in the world holding forth the word of life. In places where Europeans are found in considerable numbers, there is immense difficulty in the way of awakening and sustaining this conviction on the part of Native Christians, because these can see for themselves that no such conviction exists among English Christians generally. It is not likely that the former will to any great extent adopt this view of their obligations until the latter adopt it and give it exhibition, in a form not to be questioned. It is matter of much thankfulness that so many are coming into this clearer light, in Bombay and elsewhere, during the last year or two; and we know that many of our Native brethren have been very much impressed by this.

The following suggestions deserve to be laid to heart:

However other Native Christians may act, it is very undesirable that preachers and catechists should adopt foreign habits and attire. This is sure to prejudice non-Christians against them.

It is to be feared *prayer* and preaching do not sufficiently go together. We should never by any chance go out to preach without first imploring God's blessing. Above all things we ought to honour the Holy Ghost more, and seek more earnestly His all-powerful influence for our own souls and for the good of our hearers.

Nothing sort of a high tone of personal piety should satisfy the messengers of the churches.

It is very desirable that the European missionaries should diligently preach along with the native agents, and be to them a living example of zeal and love. Without this the zeal and love of the agents is likely to wax cold.

Great discrimination is called for in the missionary as to the kind and degree of control which he exercises over the native agents. If he form too rigid rules for their guidance, and demand too strict an account of their daily work, they are likely to be reduced to mere machines. If they are earnest men, let him trust them and train them to habits of *self-reliance:* if they are *not* earnest men let their services be dispensed with.

With reference to work among the unconverted Natives:

Above all things the *word should be spoken in love.* We should avoid everything which would justly irritate the heathen. Unsparing denunciations of the gods should be avoided; rather should we set forth the light and beauty of the gospel of Christ; in this way the people will come to see, by force of contrast, the darkness and folly of their own systems.

It is not enough to pay flying visits to heathen towns and villages. Too often the seed sown perishes for want of watering. The preachers should be located for a time in any place where special encouragement has been met with, and they should from time to time renew their visits.

Where Christian families live in the midst of non-Christians, a very good way of influencing these latter is to hold meetings for prayer in the houses of the Christians, to which the neighbours should be invited.

In some places the brethren have found it a good plan on their visits to heathen villages to sing in chorus Christian psalms and hymns. In this way the people come together and listen to the word with interest.

The Native Christians of the different Presidencies will receive with gratitude the teachings and suggestions of this pamphlet, gleaned from the experience and observation of their brethren in all parts of India.

TEXTS AND THEIR MEANINGS.

Exceeding great and precious promises.

The word promise among men generally conveys the idea of future good. It is something for hope to lay hold on. We hope for that we see not; hope that is seen, hope in that which is actually present with me, is not hope, says the Apostle. Many of the promises of God refer to some future good, not now attainable; but very many more are not of this character, and perhaps Christians are often misled by the ordinary use of the word. The greater number of the promises are like notes payable at sight, the value of which can be realized at any time. A currency note is a mere piece of paper, but it is so well understood that it can be cashed any time, that it has among men the very value it represents. Men give promises ordinarily because it is not convenient to give just now that which is promised. But the promises of God are given to men to test their faith; if they have faith they can get the promise fulfilled at once. Many make a mistake by treating the promises as addressed to hope rather than to faith, and attempt to stay themselves on the anticipation of future good, when the true course would be to get the promises translated into immediate facts. Eye hath not seen, ear hath not heard, heart hath not conceived the things which God hath prepared for them that love him, says the Apostle, quoting from Isaiah, and one might suppose that he referred to the joys of heaven, the bright and glorious future awaiting the Christian; but he makes haste to add, Which things God hath revealed unto us by his Spirit. It is a great moment in a believer's life when he discovers that the golden future may become the golden present through faith. For most of the promises are just declarations of God's everlasting disposition, and are intended to show us his present heart. It is so much easier to believe that his goodness will be available for us at some point in the future, than to believe that it is now available; but this is just an insidious form of unbelief. I know that he will rise again at the last day, said Martha concerning her brother; but that was not the faith that Jesus demanded. Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God? Jesus was proceeding to the house of the centurion, as requested, to heal his servant; but the faith of the centurion stopped him on the way and got the blessing at once. Many of the promises are revelations of the heart of God, telling not what God will give, but what God is. Prophecy is turned into history by faith.

All things that pertain to life and godliness are given us in Christ, but all are neutralized by the unbelief that says we are not to expect anything very marked just now. But we are responsible to make the utmost possible use of the promises, and get them translated into human experience to the largest extent possible. Exceeding great and precious promises, that by these we might become partakers of a divine nature, escaping the corruptions that are in the world through lust. This is the will of God, even your sanctification, is a statement designed to show us our obligation to seek immediately the fulfilment of the promises concerning purity. There is much of heaven that is to be transferred to earth, *by you;* you are commissioned to do it, and the promises are with you for this very end; woe unto you and woe unto the world if you are faithless and unbelieving!

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—With reference to the words as per margin in your issue of Saturday January 3rd, I send you three extracts of letters which I happen to have by me.

"We know of a good many who no sooner received the inspired testimony of John concerning Christ into their hearts than they felt constrained to separate themselves from the Masonic order."

Suffer me to say that there are doubtless hundreds of Masons who since their conversion absent themselves from Masonic meetings, though all do not condemn Masonry in equally strong language.

Yours faithfully,

S.

(Extract.)

"About Masonry I don't know much, having only taken two or three degrees. . . . . It is not of God, for the Son of God, even Jesus Christ, is denied and rejected by them; Jews, Turks, and Heathen are admitted as brethren. They are not without religion, for they have an open Bible and they commence their proceedings with addressing words to the 'Great Architect of the Universe,' but if any Christian were to tell them from that same Bible that that despised Nazarene, Jesus Christ, is he, brother Jew, Turk, and Heathen would, in spite of all their charity, slay him if they dared. I believe Masonry to be of the devil, who it must be remembered is an angel of light and will suffer men to have prayer and Bible-reading and morality and charity, and every other good thing,

and will not disturb them until they want the Lord Jesus Christ, who is God over all, blessed for ever. I can't understand a true Christian having anything to do with Masonry, for this one reason, that he does not find Jesus amongst them."

H.

"My dear———

"I was a Royal Arch Mason, but when I became converted I was convinced of the sin of the whole of Masonry, and therefore burned my books in presence of witnesses, and gave notice to a Mason that I had done so, requesting him to inform his Lodge. . . . . The fact of the Bible being in the Lodge, and the same three chapters being always read. . . . Is the name Jesus once mentioned in those chapters, or even in conversation? Has the Society anything to do with Jesus? I answer decidedly, Nothing. Masonry strives to establish a brotherhood which Christianity cannot. The brotherhood of Christianity consists of poor sinners out of every denomination and class who have been brought to believe in Jesus. It does not attempt a brotherhood on any other condition. Masonry does—she strives to unite all the false religions into one."

D.

From M. C. T. to the Rev. W. C., D.D., Deputy Provincial Grand Master in the County of Devon.

"My position is that a society supported by Christians, in a Christian land, assuming a spiritual character, devoted to spiritual exercises, and yet anti-Christian, cannot be so in a moderate degree, but is scandalously and shamefully so; and my opinion, Rev. Sir, likewise is, that by how much a disciple of Christ permits his Masonic oath to make him falter in the expression of this his firm conviction, and in denouncing with appropriate vehemence what he sees to be injurious to th e honour of his Lord, by so much he takes part against Christ with him who suggested the oath, namely, Satan."

Epitome of News.

Saturday, January 24, 1874.

—*Bombay Gazette*: "From the Collector's Report of the Kartiki Fair at Punderpore, which commenced on October 30th, we gather that the number of pilgrims to the shrine of Vittoba was about 50,000, and they came principally from Bombay, Poona, Khandeish, Sattara, and Ahmednuggur. The amount realized by sale of the right to collect the pilgrim tax was Rs. 9,050, which exceeded that of last year by Rs. 1,050. The police and sanitary arrangements appear to have been carefully attended to, and, notwithstanding the numbers collected, there was no disease, nor did any casualty occur. It had been thought that owing to the breaking of the image of Vittoba all sanctity would have departed from it, and that the fair would have died out. The Budwas, however, say that the wrath of God has been appeased, and that the image, though damaged, has not been impaired as to its sanctity."

—Rev. C. F. Wilson, chaplain at Aden, has left for Europe, retiring on a pension, and is to be succeeded by Rev. Mr. Jones.

—*Home News*: "The Archbishop of Canterbury has convened a meeting of bishops, to be held at Lambeth Palace, to consider divers weighty and important matters connected with the Church."

—"An examination is to be held after next Easter for direct appointments as assistant engineers in the Public Works Department in India, at which any person who is under twenty-four years of age and who has been employed for not less than eight months as a pupil in the above branches will be eligible to compete."

—It is stated that Mr. C. A. Stuart, Postmaster of Bombay, will be appointed to act as Postmaster General of the N.-W. P. during the absence on leave for eight months of Mr. Hutchinson, and Mr. E. C. George, who is now acting Postmaster of Calcutta, will act as Postmaster of Bombay.

Monday, January 24.

—About 250 European and 100 Native gentlemen attended H.E. the Governor's Levée on Friday.

—The anniversary festival of the Brahmo Somaj began in Calcutta on the 17th. On Thursday they had a procession, on Saturday an anniversary meeting in the Town Hall, and yesterday a "camp-meeting."

—During last month nearly 2,246 new suits were filed in the Small Causes Court.

—*The Times* thus concludes a long and not too severe criticism of "Hindoo-English Literature:" "Such is the fair sample of the contents of *Mookerjee's Magazine*, in which we see a number of industrious scholars covering themselves with ridicule, because they will foolishly insist on becoming writers before their time. The lame imitation of English literature with which they have busied themselves can do no earthly good either to the authors or to their readers, who must be in a lower pit still; for while the common longing of humanity to appear in print may account for, and in some degree excuse, the writers, nothing can excuse readers, who, with better books around them, waste their time upon such sorry stuff. Especially do we discountenance the verses printed every here and there in ostentatious pride of place. If 'educated natives' wish to write English, let them contribute to magazines conducted by Europeans, and not bind themselves together under Sambu Chandra Mukhopádhyáya to murder the Queen's English. We search the pages in vain for anything indigenous or redolent of the soil. The grace and subtlety of the Hindoo mind are here altogether frozen over, and we have nothing instead but a 'patter' of phrases inexpressibly worrying and wearisome."

—Of 212 candidates for the B.A. degree at Calcutta 92 have passed.

—"While a number of Travancore Christians were holding a prayer-meeting lately in the house of an hospitable Syrian priest, Quilon, they were assaulted by a gang of Nairs who clamoured for the body of a Brahmin convert. Stones and sticks followed on their request being refused, and the brutes, before leaving, severely wounded one of their own party and threw the crime on the Christians. The wounded man, however, has declared the truth to the local magistrate."

Tuesday, January 27.

—The daily papers are indebted to Messrs. Nicol and Co. for the following information, in a letter from Muscat: "It appears that Shaik Bin Salah with about five or six hundred men put in an appearance off Mutieh and Muscat on the morning of the 17th instant. H. H. Seyd Toorkey sent out men to oppose him, but after fighting all yesterday; and losing ten or twelve men killed and some wounded, they were unable to drive the Shaik off; and during last night Mutieh fell into the hands of the enemy. We expect an attack in force to be made on Muscat to-day or to-night.

"His Highness Seyd Toorkey has been seriously ill for some time past, and it appears that a false report of his having died reached the ears of Shaik Bin Salah, who immediately started with his force to take possession of Muscat."

—At the general meeting of the Madras Railway Company last month, in London, the Chairman mentioned the fact that the mail-train between Bombay and Madras now accomplished the distance, within a fraction of eight hundred miles, in the space of 42½ hours! At the rate of speed maintained on the London and Edinburgh line, the journey to Madras would take 19 hours.

—*Indian Statesman*: "We are able to state that the Army Clothing Department, which is now located at Lall Bagh, will be removed to the old Secretariat building in about three months, when the lease of the premises at present in occupation will have expired."

We infer that the Pay Offices are not to be removed to Bombay.

—Rs. 8,000 worth of grain was burnt up at the Musjid Bunder on Saturday last.

—*Times of India*: "On the whole the native servant will bear comparison with his fellow-labourer in the same field at home, and come well out of the affair. I do not know what is to become of flunkeydom at home if Jeames makes progress as rapidly as he has done within the last ten years. In America there are no servants but Irish; and when emigration from Green Erin ceases our cousins must wait on themselves, and in England things seem tending the same way. The servants of most of the leading West-end clubs have now their cricket-clubs, and their annual ball at Willis's rooms, regardless apparently of expense. The servants' ball of one club that I know of, this Christmas, cost £200, £100 of which was contributed by the committee, and £80 of the balance was levied in black mail from the members, the servants themselves contributing £20! Why should not people in England wait on their own servants? It may come to this; and it will be as well for people at home to be prepared for it."

Wednesday, January 28.

—*Times of India*: "We hear great progress is making on the Nizam's State Railway: the material train runs as far as Gungawarum, 70 miles from the junction station on the G. I. P. Railway, Shahabad. Secunderabad being 47 miles, this is expected to be completed by the end of the working season."

—"Herr Jager, a gentleman of Munich, the Paris correspondent of a contemporary tells us, claims to have discovered a cure for cholera, and asks 100,000 thalers as a reward in consequence. He is not a medical man though a man of science and research, and is a retired judge. The theory, or rather what Herr Jager asserts he has reduced to fact, is that the choleraic germ is of animal nature. The contagion is produced by an insect, or possibly a swarm of insects, insinuating themselves into the system. The pain and irritation extends upwards. It is said that the experiments have been made in cases of cholerine, not of Asiatic cholera, but Herr Jager supposes every one will admit that cholera and cholerine are of the same family, and only differ in point of intensity."

—*Bombay Gazette*; London: "But it has remained for Christmas 1873 to produce adulterated turkeys. This is the march of intellect with a vengeance. A Norfolk fowl-breeder is the originator of this foul contrivance. In supplying a number of large turkeys to the order of an extensive dealer he made up their weight to the required standard by stuffing them with pork fat. A gentleman who had ordered a number for distribution amongst his friends had one also sent to his house, when it was found to contain more than 4 lbs. of fat from the unclean animal. Naturally indignant at the fraud, he communicated with his solicitor, and the result was that the perpetrator was glad to make reparation by refunding six shillings on each bird. Covent Garden on Christmas eve is always well worth visiting. This year it looked more tempting than ever. In the middle avenue I was asked the moderate sum of £20 for a dozen huge pears, which I need hardly say I did not purchase, and as I turned out of the building I observed many poverty-stricken squalid wretches grubbling amongst garbage for a few cabbage leaves or a rotten turnip. Dives and Lazarus cheek by jowl!"

—A German correspondent says: "Whatever stir there is in politics is caused now by the impending election for the Reichstag, into the thick of which we shall be plunged by the middle of next month. The Ultramontanes are making tremendous exertions all over the empire to return their candidates, and especially in Bavaria, where the Bishops have entered the field as canvassers for the clerical champions. The Archbishop of Munich is most prominent in his appeals, and he is seconded by the Bishop of Speyer for the Palatinate. The Archbishop has issued a pastoral calling on the Bavarian Catholics to be up and doing, in preparation for the coming election."

—*Nonconformist*: "At Last.—The High-Church party have at length induced a clergyman to undertake the duties—if duties there are—of Bishop of Madagascar, in the person of the Rev. R. K. Kestell-Cornish, Rector of Landkey, North Devon. It seems to have required the united powers of the Primate and the Bishop of Exeter to persuade Mr. Cornish to accept the unenviable position. He is a moderate High-Churchman. As our readers are aware, Lord Granville has been much pressed to sanction the appointment, but he has declined to do so, or to advise the Queen to issue a royal license for the consecration. Mr. Cornish will, therefore, have to get consecrated in Scotland."

—"How to Dispense with State Endowment.—According to the reports of the Ninth Census, lately issued at New York, the aggregate of property belonging to the various religious bodies in the United States is returned as follows—we give the sums in round numbers:—The Methodists, 14,500,000*l.*; the Roman Catholics, 12,700,000*l.*; Protestant Episcopalian Church, 7,600,000*l.*; the Baptists, 8,500,000*l.*; the Lutheran Church, 3,100,000*l.*; the Presbyterians, 11,000,000*l.*; the "Reformed Church," 3,400,000*l.*; the Unitarians, 1,300,000*l.*; the Jewish, 1,000,000*l.*; the Congregational body, 5,200,000*l.*; the "Universalists," 1,180,000*l.*; the "Christians," 1,340,000*l.*; the Mormons, 136,000*l.*; the "Shakers," 18,000*l.*; the Moravians, 148,000*l.*; the "Friends" (*i.e.* Quakers), 820,000*l.* The total of religious property is given at 73,850,000*l.*, as against 35,700,000*l.* in 1860, and 18,000,000*l.* in 1850."

—"Pius IX. after long delay has created a batch of new cardinals at the Vatican, where, 'prisoner' though he professes to be, he exercises his functions without hindrance, and spoke with his wonted freedom and bitterness of the 'wolves and monsters' who are attacking the Church on all sides. Of the eleven new members of the 'Sacred College' the majority are Italians, and three are Frenchmen, but the name of Monseigneur Dupanloup does not appear amongst them, and all the nominees are of course staunch Ultramontanes. Curiously enough, though the Papacy has no longer any temporal power, the newly appointed cardinals are to be advised of their elevation by members of the 'Noble Guard'—military officers of the Pope's household, with which, it seems, he is unable or unwilling to dispense."

—The death of the Rev. John Howard Hinton, of the Baptist Church, is announced.

—*Nonconformist:* "The year, which opened ominously with the great miners' strike in South Wales, ceases with the announcement of the 'National Federation of Associated Employers,' the most powerful organization of capitalists for common purposes which the history of industry records. The new association, far from seeking concealment, publishes not only a declaration of its views and aims, but the names of its principal supporters. The list of members of its council is a truly representative roll, including some of the largest colliery proprietors, ironmasters, shipbuilders, engineers, and cotton manufacturers in the kingdom, besides the principal firms in the leading branches of the home trade. A glance at the roll shows that the new company has no political character, in the ordinary sense of that word, Conservatives and Liberals meeting here on common ground to defend interests which they believe to be threatened by a common foe. The objects of the federation have been set forth in an elaborate statement signed by its officers, and are declared generally to be 'to resist the designs of the trade unions as far as they are hostile to the interests of the employers, the freedom of the non-unionist operatives, and the well-being of the community.' More specifically, the federation will watch over all legislation affecting industrial questions and the relations of employers and employed; seek to instruct public opinion and conciliate electoral support; and in extreme cases, as well as we are able to gather from a vague sentence in the 'statement,' assist employers in resisting what is designated as 'industrial civil war.'"

—"The Porte has officially notified to the Austrian Government that the Hatti Sheriff of 1839 relating to the position of Christians in the Turkish Empire, which has hitherto to a certain extent remained a dead letter, is to be henceforth conscientiously enforced."

Thursday, January 29.

—*Indian Statesman:* "We learn of the discovery of an extensive manufactory of counterfeit bank paper in Samarang, a town of Java second in importance only to the capital. Coincidently with this discovery, counterfeit bank notes of the value of 1,000,000 florins were found in a neighbouring town, buried under the ground, and no doubt exists that they issued from the Samarang manufactory, the owner of which has been arrested. He is a photographer by profession."

—"We are informed that the 49th Foot, now stationed at Mhow, will certainly be among the regiments sent home to England during the reliefs of next cold weather. A brigade command in the Bombay Army will be vacated by Brigadier General Cadwallader Adams, C.B., commanding in Belgaum, who goes home with his regiment."

—Telegram, Calcutta, 28th: The ninth special narrative states that reports of approaching distress from parts of the Patna division are confirmed. Distress will undoubtedly soon be severe in the northern districts. Distress has already commenced in a portion of Purneah. Grain is still arriving from Burmah and Orissa. Storing in the distressed districts is rapidly proceeding. Increasing numbers are attending the relief works. It has been found necessary in the northern half of the Patna division to provide additional works.

—*Bombay Gazette:* "The statement in the telegram that Parliament will 'reassemble on the 5th of March' and be dissolved immediately afterwards is inconsistent with the message since received, that a Royal proclamation dissolving Parliament has already been issued. Our own conjecture now is that the general election will take place at once, that is, within the period of thirty-five days which must elapse between the dissolution of one Parliament and the meeting of the next, and that it is the *new* Parliament which is to assemble in the first week of March. This solution of the problem gets over the difficulty about the Budget, for Mr. Gladstone will be able, if Parliament meets again in March, to make his financial statements about the usual time, after the members of the new House of Commons have taken the oaths and settled down to the despatch of serious business."

Overland China Mail; Japan: "The officials are said to be becoming more and more obstructive. They are restricting foreigners to the treaty ports, and tea-house keepers in the country are instructed to deny them food and shelter.—The Empress recently visited the Dutch ladies of the Kaitakushi, and spent two hours there, being afterwards photographed in one group with them.—The fire at Yedo, reported in our last summary, covered 1,500 acres.—The Northern cable is being repaired. —Hiogo is to be lit with gas at $2·10 per 1000 cubic feet. (Hongkong pays $4).—The railroad between Kope and Osaka is to be completed this month. That between Osaka and Kioto has been commenced.—It is said that the foreign missionaries in Japanese official employ will no longer be retained."

China: "The Peiho is frozen in, the last steamer having left Tientsin on the 12th ultimo.—The Peruvian Envoy and suite have arrived at Peking. —Successes are recorded over the Mahomedan insurgents in Kansuh.—Newchwang was frozen in on the 1st December.—The weather at Chefoo is reported as unusually mild for the season.—Frigate No. 9 was successfully launched from the Kao Chang Meaou arsenal (Shanghai) on the 22nd ultimo.—Mr. Low will, it is said, return as U.S. Minister to Peking.

"The Macao coolie trade was formally abolished by proclamation on December 27. The notification prohibiting the trade caused general surprise and consternation. Many brokers who had received advances had their agreements cancelled. The fantan houses, with one or two exceptions, closed their doors, and many of the barracoon men were dismissed. Upwards of 300 houses are to be vacated, and some 40,000 persons will be thrown out of employment."

—At the Bangalore Camp of Exercise, a gunner of one of the batteries of artillery, whilst a prisoner in the guard tent, got possession of a carbine, loaded it, and shot a corporal dead.

—The export of opium from Bombay has increased from 39,115 chests in 1871 to 45,697 in 1873, or about 17 per cent.

—*Madras Times:* "The religious dispute at Srirungum is between two divisions of Brahmins, distinctively known as the Tenkaliar and Vadarkaliar. Both these sects wear the mark like a trident on the forehead, the difference apparently being that the Tenkaliar draw a 'line of distinction' down the nose. During the annual processions which form a part of the observance of the festival at Srirungum, it has been a recognized custom, we understand, that the idols of the Vadarkaliar should accompany those of the other sect through the streets of the town. On the last occasion, however, the Tenkaliar raised an objection to this, asserting that their rivals were endeavouring to create a disturbance by introducing a custom which never existed in former years. The strangest part of this business is the somewhat improbable charge brought against the Vadarkaliar by the Tenkaliar, the latter asserting that the idols bearing the Vadarkaliar mark were really Tenkaliar, and that in former years they always bore the mark of the Tenkaliar sect. This charge against the Vadarkaliar of having converted the idols of their rivals is now under investigation, and we hear that a case has been filed in the Court of the District Magistrate of Trichinopoly, the Tenkaliar being the complainants."

—*Overland Mail;* Jan. 9: "Between Friday and Saturday last the continued unsettled state of affairs at Madrid resulted in the defeat of Señor Castelar's Government, a coup d'état by the troops under General Pavia, and the formation of a new Ministry, with Marshal Serrano as President.—The Cortes were opened on Friday (Jan. 2), when Señor Castelar read a message from the Government, and in his speech referred to the efforts they had made to maintain order. A long debate followed the speech, on a motion approving the conduct of Señor Castelar's Government. At four o'clock on Saturday morning this motion was rejected by 120 votes against 100. General Pavia, the Captain-General of Madrid, thereupon occupied the Palace of the Cortes with his troops, and declared the Assembly dissolved. This was the only way, he said, in which the country and the army could be saved from ruin. He then conferred with several leading politicians, and formed a new cabinet under the presidency of Marshal Serrano as chief of the Executive power of the Republic.

"Meanwhile Marshal Serrano is conducting his Government with decided vigour. He has already made several important military appointments, and disarmed the volunteers at Valladolid, Badajoz, and several other places."

"The Criminal Court at Alessandria has commenced trying a nun named Amalia Menghini, and her brother, Guido Menghini, for the murder of a Carmelite friar named Plebani.

"She confesses that she was for seven years the mistress of the monk Plebani. He had 102,500 francs. He was steward of the order, and, it is believed, embezzled the money. The nun afterwards took a fancy to a younger man, named Nobili, and she and her brother murdered the monk, to get the money."

—"John Hopkins, the wealthiest citizen of Baltimore, whose fortune is estimated at 20,000,000 dols., died in that city on Dec. 24, aged seventy-nine. He leaves no heirs, and almost all his wealth is devoted to the foundation of a hospital, coloured orphans' home, and university for Baltimore."

—The survivors of the ship *Arabia*, Calcutta to London, say: "The captain came on deck, and said, 'Men, the ship is making water fast, and I have no hope of keeping her afloat until morning.' This was at 11 P.M. The mizenmast was then cut away, but this had no effect upon the ship, as she lay in the trough of the sea, making it impossible to keep at the pumps any longer, the lee rail being then under water. A boat was then lowered with four of us in it, the rest jumping into the sea and swimming to her. The captain made up his mind to go down with his wife and children. The last we saw of the mate, he was standing on the poop with the captain, and he then went into the cabin. The ship went down twenty minutes after we left. The sailmaker could not be seen after we left, but it is believed that he went to join the second mate, carpenter, steward, and cook in prayer, along with the captain's wife. It would be about 6-30 in the morning on Nov. 19 when we left the ship."

—"An assault has been committed on the Duke of Cambridge in Pall Mall by Capt. C. S. Maunsell, a half-pay officer of the 82nd Foot with a grievance. It is thought the officer's mind is affected."

—"The French Admiralty Court, in strong terms, condemns the *Lochearn* for the loss of the *Ville du Havre;* the English Court, on the other hand, entirely acquit the officers of the *Lochearn* of any blame."

Friday, January 30.

—*Bombay Gazette;* Telegram: Bankipore, 29th January: Sir Richard Temple is in Tirhoot, and leaves Mozufferpore to-day with Patna Commissioner for Durmabanga.

Scarcity is widespread, but serious famine is at present confined to Durmabanga, Seetamurree, Madhobanee, and the Terai.

The population immediately affected is estimated at two millions.

—The *Times of India* referring to the "Fancy Rag Ball" says that "the ball at the Manockjee Petit Hall, Malabar Hill, was associated with anything but rags. Velvets, satins, and silken raiment generally were the order of the night, and everybody looked as luxurious as the most Sybarite imagination could desire."

Look at this picture, and the one of gaunt famine immediately above it.

—A police havildar returning home from duty on Wednesday morning found his wife suspended by a coir rope, quite dead, and her knees almost touching the floor; the deceased in her lifetime is said to have frequently stated that she would make away with herself, and latterly she appeared to be in very low spirits, on account of losing several children, the last of whom died a few months ago!"

How much these poor creatures need the bringing in of a "better hope!"

—*Bombay Gazette:* "Three weeks ago a singularly beautiful sight was witnessed by many persons in the Gulf of Suez, when the sea was filled with insects which covered the water, as far as the eye could reach, with glistening globules. The spectacle was a dazzling one. A passenger in one of the steamers which happened to be in the gulf at the time says that the sea looked like a mass of silver, gently boiling up into sparkling

little bubbles; and as these were borne up and down the sides of the gently-heaving waves, their sheen, as it varied in shades of brilliancy, was like a picture torn out of a book of enchantment."

—*Indian Statesman:* "The masonry works of the Bermakutla bridge, on the road from Mercara in Coorg to Mangalore on the west coast, was found to be giving up to such a degree that sanction for a new bridge was accorded in the early part of last year. The removal of the old work disclosed the singular fact that the cracks and rents in its structure had been caused by the roots of a banian tree, which had penetrated quite across the bridge to a distance of 225 feet from the trunk of the tree itself, destroying the integrity of the arches, by an Archimedean development of rootlets. At 171 feet from the trunk, the destructively inclined root was six inches thick; here it bifurcated, and roots respectively four and a half inches and three inches thick divided the further labour of demolition between them."

—The *Lancet:* "London has known denser fogs than that which visited it during the Cattle Show week, but we do not call to mind any which lasted so long. From Monday until Friday the atmosphere in town was simply abominable, so laden was it with smoke and dirt. The wonder is that it did not prove far more destructive to life than it seems to have done. Fogs are common enough in other parts of the country, but a real 'London particular' bears no sort of resemblance to an ordinary country fog. The enormous metropolitan area of 118 square miles when a fog settles down upon it just 'stews in its own gravy,' if we may apply a Bismarkian form of expression, to convey an idea of the manner in which we are then made to consume our own smoke. The Registrar-General's weekly returns show that whereas the death-rate in London for the week ending December 6th was 23 per 1000, in the following week, when the fog was prevailing, the rate rose to 27, and in the week afterwards the full effect of the fog is shown by the remarkable death-rate of 38 per 1000. The deaths returned from phthisis and diseases of the respiratory organs in the same weeks were 520, 764, 1112."

—Deaths last week—299.

Selections.

TWO SLAVES.

BY REV. H. B. HOOKER, D.D.

I sat on the veranda of a Southern planter's house. Slavery was then in its unbroken power. The shadows of the evening were gathering, and objects even near were becoming indistinct in the twilight. Hearing the slow and soft and cautious footsteps of some one approaching, I turned and looked upon the face of one of the bondmen of the land. Timidly he approached, and uttered words none but I myself must hear: "Massa, won't you buy me?" His voice trembled. There was hope and fear. He knew I was from a land where there were no slaves, and, in the longings of his heart for freedom, he conceived that, in some way, I could help him. Poor man! I had but one answer to give. It was totally out of my power to comply. The slave gazed upon me for a moment as hope died within him; then turned sadly away and disappeared in the shadows of the night, and I saw him no more.

But this incident has recurred to me times innumerable, and trains of thought of deepest interest have been suggested by it.

1. I was myself a bondman once. I was the slave of sin. The poor African's oppression was forced upon him; mine was self-imposed. Some master had sold him. I had sold myself. He could say "It was not my fault!" Nothing of the kind could I say. He hated his fetters. I chose and clung to mine. He leaped with joy at any prospect of liberty. Freedom from my own cherished passions and habits was the last thing I desired. Yet, though chosen and loved, it was a cruel bondage; for the delirium of sinful indulgence would give place at times to the tortures of an angry conscience.

2. The poor slave desired to be bought. Bought! Have I not been bought? A few hundred dollars would have redeemed the slave. Would money—any amount of it—have bought me out of my bondage? Was there any one rich enough to buy me? There was ONE. But even all his wealth—all the worlds he owned—would not do it. Pay what else he might for my ransom, nothing could avail but his own precious blood. He paid even that price.

3. Then I have a Master. The poor slave had one; the very name was a terror, and this son of servitude would have suffered anything to escape his presence and power. But my Master—the pity he had for me in my bondage, and the price he paid for me, showed me into what hands I had fallen. His power and grace bought me into the glorious liberty of the sons of God. The poor slave trembled in the presence of his Master. But my highest bliss is to be in the presence of mine. And all the heaven beyond the grave that I can desire and enjoy is his presence.

4. What would not the poor slave have done for me could I have bought him! Then what bonds bind me to my Divine Master! All I could have done for the African, at the best, would have been but as a drop in the ocean compared with what my Master is doing, and is to do, for me. My freedom brings me into never-ending love and enjoyment of him that bought me. I have no need, with the slave, to say, "Massa, won't you buy me?" I am already bought. The price is paid. The bargain closed. The Master is mine, and I am his. And the issue is eternal fellowship with him, and never-ending communion with the sons and daughters of the Lord Almighty.—*Advance. Boston.*

UNITED PRAYER FOR SCOTLAND.

The following circular is being sent to every minister in Scotland:—

Edinburgh is now enjoying signal manifestations of grace. Many of the Lord's people are not surprised at this. In October and November last they met from time to time to pray for it. They hoped that they might have a visit from Messrs. Moody and Sankey, of America, but they very earnestly besought the Lord that He would deliver them from depending upon them, or on any instrumentality, and that He himself would come with them or come before them. He has graciously answered that prayer, and His own presence is now wonderfully manifested, and is felt to be among them. God is so affecting the hearts of men that the Free Church Assembly Hall, the largest public building in Edinburgh, is crowded every day at noon with a meeting for prayer; and both that building and the Established Church Assembly Hall overflow every evening when the gospel is preached. But the numbers that attend are not the most remarkable feature. It is the presence and the power of the Holy Ghost, the solemn awe, the prayerful, believing expectant spirit, the anxious inquiry of unsaved souls, and the longing of believers to grow more like Christ—their hungering and thirsting after holiness. The Hall of the Tolbooth Parish Church, and the Free High Church, are nightly attended by anxious inquirers. All denominational and social distinctions are entirely merged. All this is of the God of Grace.

Another proof of the Holy Spirit's presence is that a desire has been felt and expressed in these meetings that all Scotland should share the blessing that the capital is now enjoying.

It is impossible that our beloved friends from America should visit every place, or even all those to which they have been urged to go. But this is not necessary. The Lord is willing Himself to go wherever He is truly invited. He is waiting. The Lord's people in Edinburgh, therefore, would affectionately entreat all their brethren throughout the land to be importunate in invoking Him to come to them, and to dismiss all doubt as to His being willing to do so.

The Week of Prayer, from 4th to 11th January next, affords a favourable opportunity for combined action. *In every town and hamlet let there be a daily meeting for prayer during that week, and also as often as may be before it.* In Edinburgh the hour is from twelve to one, and where the same hour suits other places it would be pleasing to meet together in faith at the Throne of Grace. But let the prayers not be formal, unbelieving, unexpecting, but short, fervent, earnest entreaties, mingled with abounding praise and frequent short exhortations; and let them embrace the whole world, that God's way may be known upon earth, his saving health among all nations. If the country will thus fall on their knees, the God who has filled our national history with the wonders of His love will come again and surprise even the strongest believers by the unprecedented tokens of His grace. "Call unto Me and I will answer thee, and show thee great and mighty things which thou knowest not."

J. H. Balfour, M.D., Professor of Botany, etc.; J. A. Balfour, 13, Eton-terrace; W. G. Blaikie, D.D., Professor, New College; Horace Bonar, D.D., Free Church, Grange; Chas. J. Brown, D.D., Free New North; Cavan, 12, Lennox-street; H. Calderwood, Professor of Moral Philosophy; Laurence G. Carter, Charlotte Baptist Chapel; A. H. Charteris, D.D., Professor of Biblical Criticism; John Cooper, late of Fala United Presbyterian Church; G. D. Cullen, Royal-terrace; David Dickson, Merchiston; William Dickson, 38, York-place; F. Brown Douglas, 21, Moray-place; Alexander Duff, D.D.; William Fraser, Free St. Bernard's; William Grant, Bristo-place Baptist Chapel; William Hanna, D.D., 16, Magdala-crescent; John Keiman, Free St. John's, Leith; Robert Macdonald, D.D., Free North Leith; James Macgregor, D.D., Professor, New College; John McMurtie, St. Bernard's Church; David M'Laren, Redfern House; Duncan M'Laren, Jun., Newington House; John Millar, 29, York-place; W. Scott Moncrieff, St. Thomas' Episcopal Church; John Morgan, Viewforth Free Church; Samuel Newnam, Baptist Church, Dublin-street; Maxwell Nicholson, D.D., St. Stephen's Church; Polwarth, Mertoun House; Robert Rainy, D.D., Professor, New College; James Robertson, U. P., Newington; E. Erskine Scott, 25, Melville-street; A. Moody Stuart, Free St. Luke's; Andrew Thomson, D.D., Broughton-place Church; John Wemyss, Richmond-place Congregational Church; Alexander Whyte, St. George's Free Church; Ninian Wight, Congregational Church; George Wilson, Tolbooth Parish Church; J. H. Wilson, Barclay Free Church; John Young, U.P., Newington.—*The Christian.*

A REVIVAL OF RELIGION FOR THE WHOLE LAND—HOW TO BRING IT TO PASS.

To the Editor of the Nonconformist.

SIR,—Will you kindly allow me to take advantage of this season of common interests and of common joys to "write unto you of the common salvation"? The cry for a fresh baptism of the Holy Ghost which is heard all over the land, and the awakenings which here and there have occurred, proclaim the desirableness and, if rightly interpreted, *the duty of common action*, that the awakenings sought for may be realized in all the congregations and their localities who are hoping for it: and that it may be of sufficient force and depth, intelligence, and distinctness to take hold of the mind and feeling of all classes of the people. In other words, there must be a revival of "the truth" in the midst of the churches if there is to be a flocking into them of those who have been wont to hear the "joyful sound," and arrest attention to the "joyful sound" among the multitudes who have neglected to hear it; or, to put it once again, since the members of the churches will have their neighbours and fellow-countrymen "to glorify their Father which is in heaven"—and they can have no less object who desire religious revival—they must obey the law of the case ordained by the Master, and "let their light shine before men, that they may see their good works." *God works by agencies to accomplish results*, and sent the Great Teacher to inculcate the principles His agents must act upon to attain their ends and to honour His will. If religious revival be necessary, it is because the "light" has been used as a "bed" for repose to those who have it; and as a "bushel" for the purpose of estimating the defects of those who have it not. The various religious bodies of the land have given judgment as to the need of revival or the hiding of the light, the Master gives directions what is to be done in such a case: thus the matter is made plain, "let your light shine before men," then "in due season" they "will glorify your Father which is in heaven."

We believe there is virtue in His name to heal the land. It was the virtue of His name which again and again recovered the land of Israel from the worship of idols to the worship of the true God. There is as much virtue in it for the recovery of Britain from her idols to the fear of the Lord. What but the virtue of the Name which is above every name hath wrought the change which hath come over us since our Druid fathers danced in heathen delirium around the mistletoe, and offered their offerings in sacrifice to gods of stone? Who but the Prince of Peace—peace by righteousness—hath given to us our place among the nations of the earth? "By what power" have the poor of the land been freed from the bonds of their vassalage to wealth and power, and made to stand upright in the dignity of a common manhood to assist in the work of legislation? By whose influence have our nobles and statesmen laid aside the sword and the spear, the bow and battle-

axe to rule by sound words and by institutions of benevolence and of honour to the people? Whose compassion hath multiplied the comforts of the multitude, and by whose wisdom are all lands and all waters made tributary to the well-being of every inhabitant of this isle?

The Prince of Peace hath loved this nation, and the virtue of His name is potent as ever. Let it be proclaimed anew, and as the all-healing power by which class-strifes may be composed, by which political passions may be restrained, ecclesiastical delusions exploded, by which anti-religious indifference may be converted into eager inquiry, and religious scepticism may be awed into reverence and love, and by which feeble faith and hope may become revived and strengthened with an energy which shall uplift the heart of Immanuel's troops above all the oppressions of the Power of Darkness itself. If the members of Christian churches would go to their respective ministers and say "We believe there is power in the name of Jesus to promote a revival of religion throughout the land if it were proclaimed from all our pulpits with that specific intent, and we give you our testimony that you may employ it for that purpose," the revival desired would be experienced. Let the cry go up to God from every church for a *national revival of religion*. Let each church profess her faith in the power of the Redeemer's name to accomplish this. God will not be wanting. In mercy to us and for the glory of Christ a new baptism of the Holy Ghost will most assuredly be vouchsafed.

If the first sacramental service of the new year can be set apart by all churches for this purpose, the *individual, united,* and *voluntary* testimony of Christ's witnesses may be borne—as in the presence of all the inhabitants of the country—to the power of the Holy Ghost by the name of Jesus.

I am, dear Sir, most truly yours,
THOMAS ROBERTS.

40, Azenby-square, S. E., Dec. 20, 1873.

SPLINTERS IN THE WOUND.

Unhappy Soul! Are you one of those who often feel very keenly, and wish to find Christ? What if it turn out that you are one who is *trying to look at the Brazen Serpent with the splinter in your wound?* There must be some cause why you are not healed; it must be you who are interfering with the cure; for God is not to blame. There is some sin you are concealing from yourself, some sin you are refusing to part with, some sin you do not lay before God.

Perhaps it is this—you *often give way to temper?* We have known anxious souls, eagerly attending on ordinances, week-day and Sabbath, who nevertheless were "seeking rest and finding none;" and it turned out that all the while, at home and at their work, they were habitually "*grieving the Spirit*" by indulging in evil-speaking, envy, or sullen moods. There was a splinter in the wound, which they refused to part with.

Perhaps you are deeply convinced of sin, and spend hours in prayer and meditation. "Oh that I knew where I might find Him!" is your bitter cry. But withal you *indulge yourself in something of the flesh?* You live for yourself? Look at your recreations and your company; your fondness for dress, your occasional visit to the ball-room? You put yourself to little or no inconvenience for the sake of others? This is a splinter in the wound; you "grieve the Holy Spirit," whose it is to show Christ to the soul, by seeking peace just in order to spend it on yourself, and settle down at ease. He will not give the heavenly Gift in circumstances that would foster selfishness.

It may be you have been anxious about salvation for years, and think you would give anything for true peace. But yet you are not conscientious in the discharge of your duty as a servant or master. You want your debts paid, and yet you are not careful to keep from running deeper into debt? You are not scrupulously honest in your dealings? Or you are stingy in your habits, keeping a fast hold of the world? You are "grieving the Spirit!" How can you put confidence in our God, who is altogether frank, and open, and generous! Possibly it is this very brightness of His grace and ample bounty that dazzles you. You cannot believe that He is so free in His giving, just because you could never imagine yourself capable of getting delight in such giving.

There were men of old who said "I shall have peace though I walk in the imagination of my heart, to add *drunkenness* to thirst." (Deut. xxix. 19.) They sought peace, but would retain their favourite sins. Against such the Lord said that His "jealousy would smoke," and He would not spare them. Is there any amusement that you will not part with? any companion? "If thy right hand offend thee, cut it off and cast it from thee; it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." (Matt. vi. 30.)

Or perhaps the splinter in your wound is *something in your business.* You carry on an unlawful trade; or you are not conscientious in details, you do as others do, though the thing is not fair and upright. By such things you "grieve the Spirit," who shows Christ to souls in order that they may cease from sin. Would the merchant in Birmingham who, a few years ago, manufactured idols and sent them out to the heathen be likely to find the Holy Spirit leading him to rest in Jesus? Will that slave to opium? Will yonder dealer in strong drink? Were the Spirit to lead such souls to peace, would it not be a confirming of them in their iniquity?

In some cases the splinter in the wound is the mistaken place the anxious soul gives to the doctrine of Election. The sinner says "Oh if I could find out first of all whether God intended to save me!" But you "grieve the Spirit" by this desire. The Spirit wishes you at once, and first of all, to be satisfied with God's plan of salvation; to be entirely pleased with the Beloved Son: to know and believe that Christ Jesus "once suffered for sin, the just for the unjust, that He might bring us to God." Not till then is God pleased with you; and not till then shall you know that He chose you all from eternity.*

ANDREW A. BONAR.

THE AWAKENING IN EDINBURGH.

The wonderful work of God goes on in Edinburgh. The evening meetings in the third week of the movement were held in the Free Assembly Hall, and in the Established Church Assembly Hall, now occupied as the church of the Tolbooth parish. The meetings in both places were crowded every night, the numbers of inquirers increased, and many were led to give themselves to Christ. On Sunday morning Mr. Moody preached to young men in the Free Assembly Hall at nine o'clock. The place was filled to overflowing, admission being by ticket, and the vast audience was deeply moved by the sermon. At the close of the service a gentleman stood up and appealed to Mr. Moody for another effort among the young men. Mr. Moody said that if those present would work to get up another meeting for unconverted young men he would address them; and he asked those who were willing to work to stand up. The whole audience stood *en masse*, and the second meeting was held on Friday. Sunday evening was a remarkable time of blessing. The Free Assembly Hall, the Established Assembly Hall, and the Free High Church were all filled to overflowing, and Free St. John's almost filled. All denominational differences were forgotten. Professor Charteris spoke in a Free Church, Professor Blaikie spoke in the Established Church, and brethren from all parts of the country came together in the unity of a common need and a common Saviour. Only those who understand the denominational position in Scotland can appreciate the significance of this fact.

The meetings in the Tolbooth parish church, the Assembly Hall, began on Tuesday the 9th, and closed on Monday the 15th, and the week proved to be one of great blessing. Night after night the crowds seeking admission grew larger, the interest and solemnity of the audience increased, and, though there was no excitement, many of all classes were deeply impressed. The meeting on Sunday evening was specially impressive. The people were admitted by ticket, but the crowd was so great that ticket-holders could not get access to the door. In the circumstances, the doors were opened, and in a few minutes every seat and passage and stair of the church was packed with eager listeners. Short addresses were delivered by the Rev. George Wilson, minister of the church, the Rev. Professor Blaikie, of the Free Church College, and the Rev. Mr. Rose, from Brechin. Mr. Sankey sang "The Gates Ajar" and "Room among the Angels;" and every one present seemed to feel the power and sweetness of the Spirit in the singing of these beautiful hymns. Mr. Moody looked in, but did not speak, as he was more needed for the crowded meetings in Free St. John's and the Free Assembly Hall; and though many had come to hear Mr. Moody's stirring address, the large audience gave no signs of disappointment or impatience. The movement is already beyond the agents, and men and women are earnestly seeking to know the living Christ.

The inquiry meetings grew with the increasing interest in the gospel addresses. There were soldiers from the Castle, husbands with their anxious wives, and Christian wives with their anxious husbands; young men from banks, and college, and workshop; old men of more than sixty years of age; Sunday-school teachers in deep distress; and men who had been sceptics and blasphemers—all bowed under a sense of sin, and seeking to know the Saviour. The results of this wonderful work will not be fully known till the great day that opens all secrets; but many left that anxious room believing that God had sought them out and saved them; and surely there are few sights that more deeply thrill the Christian's heart than to see the light of a new life on the face of one who has obtained a saving look of their blessed Redeemer. The concluding meeting, on the Monday evening, was one for prayer, while Mr. Moody was addressing the anxious and the young converts in the Free Assembly Hall. The church was filled, and ministers of all denominations were present—one in the unity of love and prayer, pleading with God to bless his heritage. The Christians in Edinburgh are forgetting everything but their oneness in Christ. Many who stood apart from the work at first are coming in with sympathy and help. Among those in sympathy with the movement are distinguished ministers in all the churches, professors in the University, and leading merchants in the city. God's Spirit is moving on the hearts of the people, and the labours of the dear brethren from America are being blessed to the salvation of souls. Requisitions are daily coming in from all parts of the country for the services of these brethren, and in Edinburgh the shopmen, the dressmakers, and the tailors, etc., are getting up petitions for special addresses.—W.—*The Christian.*

Miscellany.

—One who had attended the Evangelical Alliance in New York writes from London to the *Christian Advocate*: Of the magnificent and amazing resources of your country, so far surpassing all that a stranger could well conceive by mere reading, there is no need for me to write. The blessing of Joseph, as pronounced by Moses, belongs to your inheritance in boundless measure. Your wealth, of every kind, of land and streams and lakes, of minerals and fruits, surpasses fable, exceeds all imagination. But what most impressed me, what was continually recurring to my thoughts as I travelled from place to place, was the moral import and forces involved in your position, and the most solemn responsibility which belongs to all those who have the guidance and moulding of such a nation as yours—the nation which is endowed with such an inheritance, and to which must appertain such matchless destinies. Your people, on the whole, is undoubtedly the most reading, the most alert-minded, the most vividly intelligent people in the world. Never any nation had such an ancestry as yours during the first half-century or more of its existence. The crowds, moreover, which during the last century, and especially the last seventy years, of your history, have flocked to your shores, have, with comparatively few exceptions, consisted of persons of special and superior resolution and energy—lovers of freedom all—and possessed of more or less property. These are the manner of men who have peopled your states and territories, and laid the foundation of nearly all your best and oldest cities. The lowest *stratum* of our own English population, extending over every part of the country—the fundamental class of hereditary semi-paupers, depressed, serf-like, and dependent—has happily been wanting to your nation as a whole. Such a population, then, as this of yours had been placed amid surroundings crowded with every conceivable stimulant and incentive to industry and thrift, to self-reliance, to honorable ambition

* We should like to say a word to this sinner. If God did not choose that you should be saved, he would not invite you to be saved or command you to be saved. Look unto me and be ye saved, all the ends of the earth. God our Saviour, will have all men to be saved and to come unto the knowledge of God. It is your choice, not God's, that is the point at issue. "Mary hath chosen that good part."—ED. B. G.

Digitized by Arya Samaj Foundation Chennai and eGangotri
Government of Maharashtra
on 28 February, 2020

It must have been a very mean race which under such circumstances would not develop extraordinary force and versatility of character. Your circumstances have educated your people yet more—much more—than even your schools. Your thoroughly awakened and stimulated intelligence has been prepared and eager to welcome the best and most forcible products of cultivated intellect and genius. For such reasons, as I have said, your people are—they could not but become—the most intelligent and best-informed people in the world, as a whole people. By which statement I by no means intend to imply that in the finest regions of cultivated thought and high authorship your country is superior to that of Coleridge, De Quincey, Macaulay, and Ruskin; of Scott, Lytton, Dickens, George Eliot; of Byron, Wordsworth, Tennyson, and Mrs. Browning; of Davy, Whewell, Faraday, and Mrs. Somerville. But I do fully mean what I have said. No Christian ministers have to preach to such a body and bulk of eager, keen, receptive, and fairly informed intelligence as yours. It follows that no ministers need themselves to be men of such powerful and highly cultivated intelligence. Your ministers need, as a class, to be men of higher powers, and of riper, deeper, sounder cultivation, than their brethren of England. Moreover, as the work required of them is higher, so it is also more varied and difficult in kind. They have to deal with congregations intellectually eager and restless, daring and adventurous out of all proportion to the degree of their mental discipline, or the soundness and completeness of their thinking. Such a vivid people, and such intense and far-reaching forces, such sudden and rapid movements, could not but be intellectually daring and speculative. In a soil so marvellously rich all things must grow rapidly, and in extraordinary, often abnormal, development. No wonder that a certain portion of your press is outrageously sensational. No wonder that all things tend to extremes. This is but a consequence of your intense life and amazing resources; it could hardly be otherwise. But then, all the more, there comes back a most solemn responsibility on the Christian ministers. It must be theirs to correct and counteract the excesses of the press; it must be theirs to guide, as I have said, and to mould, the principles and convictions, the moral and intellectual development, of the people. The churches, led by them, are bound to be the salt of the land, redeeming it equally from profane unbelief and from moral and political corruption. I have thought and talked this over again and again, and still the more does this conclusion come home to me. Of all the churches the Methodist is the greatest; upon Methodism accordingly must devolve the weightiest part of this solemn responsibility. Your "sufficiency is of God," and of God only. In view of such considerations as these, how unspeakably important do such institutions as your colleges or universities and your biblical institutes appear!

TELEGRAPHIC NEWS.

London, January 22nd: The ship *Calumet*, bound from Calcutta to Boston, has been totally wrecked off the Bermudas.

23rd: The marriage of H. R. H. the Duke of Edinburgh with the Grand Duchess Marie of Russia took place at St. Petersburg this afternoon with great magnificence. The ceremony was first performed according to the rites of the Greek Church, and afterwards according to those of the English Church. A grand review was held, and there will be festivities and illuminations for three days at St. Petersburg, after which the royal couple will visit Moscow. They are expected to arrive in England in March.—Lord Chief Justice Cockburn imposed a fine of £250 on Mr. Whalley for his contempt of court; this Mr. Whalley has refused to pay, and in consequence has been conveyed to Holloway Prison.

24th: Mr. Gladstone delivered an address to his constituents at Greenwich yesterday. He stated that Her Majesty the Queen had accepted the advice of the Ministry to dissolve Parliament for a new election immediately after the re-assembling of Parliament, which has been fixed to take place upon the 5th of March. Since the defeat upon the Irish Education Bill the Ministry has not possessed sufficient authority to carry out any great legislative measures, and the experience which has been taught during the recess foreshadows no improvement. An appeal to the country will be the proper remedy for this, and the advantages of a dissolution are obvious, because the estimates are so far advanced as to enable the Premier to promise a surplus of five millions. Mr. Gladstone continued that, relying on this, Her Majesty's Government intend to abolish the income-tax, relieve local taxation, and repeal the duties on certain articles of consumption. Among other matters likely to come before the notice of Parliament are the re-adjustment of the Education Act, and the improvement of local government, land, game, and liquor laws. The speaker concluded by expressing a hope for the speedy assimilation of county with borough franchises.—The announcement of the dissolution of Parliament was quite unexpected.—Mr. Disraeli's address will appear on Monday.—The Lord Mayor announces the opening of subscriptions in aid of the sufferers from the Indian Famine.

Vienna, 23rd: Government have presented a Bill to the Reichsrath for abolishing the Concordat.—His Holiness the Pope is again unwell.

Singapore, 24th: His Excellency Sir Andrew Clarke has returned from Perak, having disarmed the belligerent Chinese, destroyed their stockades, and restored the women and children who were held captives. All piracy on the seaboard and rivers of Laroot has now been suppressed.

London, 26th: Mr. Disraeli has delivered his address in reply to that delivered by Mr. Gladstone at Greenwich. He criticizes the dissolution of Parliament, which he asserts has been resolved upon in order that the Ministry may avoid giving explanations relative to the Ashantee War, and declares that the programme of Mr. Gladstone, with the exception of the intended employment of the promised surplus, is indefinite. Every Ministry having a surplus applies it to the reduction of taxation. The Conservatives always favoured the abolition of the income-tax and the reduction of local taxation, which the Liberals always opposed. Mr. Disraeli continued that Mr. Gladstone ought to show more energy with regard to foreign policy, and less towards home legislation. The Conservatives, though not afraid of popular rights, would certainly hesitate to sanction the assimilation of county with borough franchise, because such a measure would involve the disfranchisement of all boroughs comprising a population of less than 40,000 inhabitants.—Dr. Livingstone died of dysentery whilst travelling from Lake Bemba to Unyanyembe. The Nassick boys embalmed and preserved the body in salt, and are now conveying it to Zanzibar.—The ship *Calcutta* has gone ashore at Kilmore in a dangerous position, and is now discharging her cargo.—The Carlists have captured the town of Portugalete, near Bilbao.

Aden, 26th: Doctor Livingstone died in June last, of dysentery, at Lake Bemba. The Doctor had been wading through water for four days. His body was preserved in salt by his native servants, who are proceeding with it to Zanzibar.

London, 27th: At the meeting of the Royal Geographical Society both Sir Bartle Frere and Dr. Kirk expressed their strong doubts as to the authenticity of the news of Dr. Livingstone's death.—A Royal Proclamation has been issued dissolving Parliament.—Advices from the Cape Coast, dated the 11th instant, state that the troops continue to advance steadily, and that their health still remains good.

Penang, 27th: It was currently rumoured in Acheen on the 24th instant that the Dutch had taken the Kraton. The citadel when invested was found to be deserted by the Acheenese. Of the Dutch troops three were killed and eighteen wounded.

London, 28th: A Government telegram confirms the news that Dr. Livingstone died at Lobisa; Consul Cameron is awaiting the body, to bring it to Zanzibar, and is expected to arrive there in February.—Great meetings have been held in St. James and Exeter Halls for the purpose of expressing sympathy with the Emperor of Germany in his conflict with Utramontanism.—H. M. troopship *Serapis* has passed through the Suez Canal outward-bound for Bombay.—Reuter's office in London confirms the news of the capture of the Kraton by the Dutch.—The approaching general elections are checking business.—There has been another fatal railway collision in Scotland, which resulted in the death of fifteen persons.—Mr. Gladstone, addressing his constituents to-day at Greenwich, justified the dissolution of Parliament on the grounds that he felt the power of the Ministry ebbing away, and that Mr. Disraeli had previously declined the offer of the Premiership with the present Parliament. Mr. Gladstone declared that he intends the total and absolute repeal of the income tax: he urges economy and exhorts the Liberals to union.

Berlin, 28th: The *Nord Deutsche Zeitung* declares that the suspension of *l'Univers* was the spontaneous act of the French Government.

Paris, 29th: A circular of the Duc de Broglie, addressed to the Prefects, has been published concerning the nomination of the mayors: in this he affirms the unquestionable authority of Marshal MacMahon for seven years.—This declaration has been very irritating to the members of the Right, and M. Gambetta has announced his intention of making some interpellations on the subject.

PASSENGERS ARRIVED.

Per P. and O. Str. *Baroda, January 29th:*

From Southampton.—Mr. Abercrombie; Mr. and Mrs. Stansbury; Mr. Morrison; Major Ward; Mr. Gregory; Mrs. Keele; Mr. Harrison; Mr. H. Hendry; Mr. Borrack; and Mr. Burns.

From Malta.—Mr. Sreeven.

From Venice.—Capt. and Mrs. Pitcher; Mrs. Dampier; Mr. and Mrs. Hordern; and Mr. H. Maxwell.

From Brindisi.—Surg.-Major J. Wilson; Mr. A. Rogers; Col. and Mrs. Ryan; Mr. J. N. Fleming; Mr. S. S. Hall; Mr. and Mrs. Troup; Mr. W. Daubeny; Mr. Metcalfe; Mr. A. Scott; Mr. C. Tagliabue; Mr. J. Elliott; Mr. J. Richards; Mr. J. Eckley; Prince Boris Czetivertynski; Count E. Batthyani; Baron Brozy; and Professor R. Ruelnraldly.

From Suez.—Mr. Doherty.

From Aden.—Dr. Fogo and Mr. Decolons.

PASSENGERS SAILED.

Per P. and O. Str. *Malwa, January 26th:*

For Southampton.—Capt. F. K. Hawkins; Col. Eales; Mr. and Mrs. C. W. Bell and infant; Lieut. C. V. Nicholetts; Mr. Imry's two children and European female servant.

For Brindisi.—Capt. W. F. Kelsey; Mr. A. B. Wilbraham; Mr. McAlister; and Mr. Powell.

For Venice.—Mr. H. F. Brown; Mr. W. H. Levin; Mr. T. Langford; Mr. R. H. King; Mr. W. G. Hawkins; Mr. Aug. Mollmann; Mr. Baddeley; Mr. Paul Tambaci; Mr. Walter Newman; and Captain and Mrs. Tennyson and infant.

For Suez.—Major and Mrs. Impey and Mr. J. C. Randolf.

For Aden.—Mrs. Whittaker and Mr. Dinshaw Dhunjeeshaw.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

MARRIAGE.

GOUGH—PETERS—Jan. 23th, at St. Peter's Church, Mazagon, Mr. Hugh Gough, of the Bombay City Police, to Miss Sarah Peters, eldest daughter of the late W. Peters, Bombay Barrack Department.

DEATH.

FERRO—Jan. 17th, at Chunar, the Rev. Dr. F. S. Ferro, Garrison Minister, aged 48 years.

Advertisements.

BOMBAY TRACT AND BOOK SOCIETY.

	Rs.	a.
Margaret's Choice. Gilt Edges	2	0
Janet Darney's Story " "	1	12
Random Truths in Common Things. Illustrated, Gilt Edges	3	8
Rays from the East. Gilt Edges	3	0
Original Fables, by Mrs. Prosser. Gilt Edges	2	4
Odd Five Minutes, by Rev. F. Bourdillon, M.A.	1	4
Bede's Charity, by the Author of Jessica's First Prayer. Gilt Edges	2	0
Harvest of a Quiet Eye. Illustrated, Gilt Edges	3	4
John Bunyan, an Autobiography. Illustrated, Gilt Edges	3	0
The Circling Year. Illustrated, Gilt Edges	3	4
Syrics of Ancient Palestine. Illustrated, Gilt Edges	4	0
Wade's 26 Selected Anthems	2	4
What is Her Name? by Dr. Edersheim	1	0
God's Way of Holiness, by Dr. Bonar	0	14
Do. do. Peace " "	0	14
The Standard Bearers of the Old Testament	0	14
Occupy till I come, by Rev. A. C. Price	2	0
Christ is ever with you, by Dr. Winslow	0	14
Thus saith the Lord " "	0	14
Bessie Bleak and the Lost Purse	0	8
Streaks of Light, by the author of Peep of Day. Limp Cloth	0	14
Sunday at Home, 1873, Bound	3	8
Leisure Hour " "	3	8
Cottager " "	0	12
Child's Companion " "	0	12
Tract Magazine " "	0	12
Montgomery's Poetical Works. Illustrated, Gilt edges	2	0
Wordsworth's " " " "	2	0
Goldsmith's " " " "	2	0
Campbell and Coleridge's " " "	2	0
Toy Books	0	9
Shilling Toy Books	0	8
Do. on Cloth	1	0
Sixpenny Toy Book	0	4
Do. on cloth	0	8

Depository, Verge of the Esplanade.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master,—MR. JAMES MCDONALD, } with Assistants.
Head Mistress,—MRS. MCDONALD, }

FORT SCHOOL—51, HORNBY ROW.

Head Master,—MR. A. D. SMEATON, } with Assistants.
Head Mistress,—MRS. SMEATON, }

Music Master,—MR. JOSEPH SCHMUCK.

D. C. BOYD, } *Honorary Secretaries.*
D. MACPHERSON. }

Bombay, 19th December 1873.

BOMBAY MARBLE WORKS.

CHARLES DRURY, PROPRIETOR.

22 PAREL ROAD, BOMBAY.

BOMBAY GUARDIAN.

Terms of Subscription: Rs. 8 per annum; with Indian Postage, Rs. 9-10; with Postage to England, Rs. 12-5-4. For smaller periods in proportion. Payable in advance (quarterly where more convenient). Payments may be made to Mr. Timothy Theophilus, at the Bombay Tract and Book Society, where also the Editor may be addressed.

Terms of Advertising: For 8 lines and under, Rs. 2; repetition, Rs. 1; for 30 lines and under, Rs. 4; repetition Rs. 2; for 50 lines and under, Rs. 6; repetition, Rs. 3.

Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.